THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Seek ye first the kingdom of God and his righteousness."—JESUS CHRIST.

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WHAT IS APOSTASY?

(*From the Deseret News.*)

A FRIEND came to us this morning to question us respecting our views concerning apostasy. He wished to know whether we had said that we considered an honest difference of opinion between a member of the Church and the authorities of the Church apostasy, as he said we had been credited with having made a statement to this effect. We replied that we had not stated that an honest difference of opinion between a member of the Church and the authorities constituted apostasy; for we could conceive of a man honestly differing in opinion from the authorities of the Church and yet not be an apostate; but we could not conceive a man publishing those differences of opinion, and seeking by arguments, sophistry, and special pleading to enforce them upon the people to produce division and strife, and to place the acts and counsels of the authorities of the Church, if possible, in a wrong light, and not be an apostate, for such conduct was apostasy as we understood the term. We further said that while a man might honestly differ in opinion from the authorities through a want of understanding, he had to be exceedingly careful how he acted in relation to such differences, or the adversary would take advantage of him, and he would soon become imbued with the spirit of apostasy, and be found fighting against God and the authority which He had placed here to govern His Church.

We know that there have been people in the Church at various times who have had peculiar views in relation to apostasy. McLellin, Boynton, Law and others did not think they were likely to become apostates when they began to differ from Joseph. They professed to believe the doctrines which Joseph taught; but they could not endorse Joseph's policy upon every point. They began by entertaining what they doubtless called honest differences of opinion respecting the counsel which Joseph gave; but they ended by becoming undisguised apostates. It was wonderful the sensitiveness those men felt for liberty. Joseph had suddenly become an odious tyrant in their eyes, and they stood forth as the champions of freedom. They were eager to disenthrall the masses from the subjugation in which, according to their views, they were held by him; and they would have been pleased, for a time at least, to have had the privilege of remaining in the Church. But every one, who had any of the Spirit of the Lord, saw that it was

"License they meant, when liberty they cried."

and they were expelled from the Church.

In a system such as the Gospel of Jesus Christ is, honest differences of opinion do not impel men to stir up

division and strife, or to assail the authority which they profess to belive comes from God and is divinely inspired by Him. We know that there are persons who appear to entertain the idea that they are under some obligation to exercise a liberty of this kind, and that they are neither free agents nor honest men unless they do. But we have failed to discover that any greater degree of agency, honesty, or freedom is exercised in raising a storm of opposition, in disobeying or in rebelling, than in being obedient, united, and submissive, if the obedience, union, and submission are on the side of right and truth. It is on this point that the Latter-day Saints are so misunderstood by people who do not know them. They cultivate union, obedience, and peace, and many persons imagine, therefore, that they do not exercise their agency as free men; but are abjectly servile. But let any one whose authority they do not recognize attempt to dictate them, and then what follows? They quickly show that rather than part with liberty they will suffer the loss of all earthly substance and even life itself.

There is no people in the world who love freedom more, or exercise true liberty to a wider extent, than the people of Utah; but, happily for them, they have been able to draw the line between liberty and license. They assign the widest range for thought and speech consistent with liberty and right; but they do not countenance that unbridled license which produces confusion, discord, and division, and which does not exist in the kingdom of heaven, and those who attempt to exercise it cannot have their fellowship.

COLFAX CRITICIZED.

A LETTER BY ELDER JOHN TAYLOR.

[CONTINUED FROM PAGE 814.]

Loyola did not invent and put into use the faggot, the flame, the sword, the thumb-screws, the rack and gibbet to persecute anybody, it was to purify the church of heretics, as others would purify Utah. His zeal was for the Holy Mother Church. The Nonconformists of England and Holland, the Huguenots of France and the Scottish Covenanters were not persecuted or put to death for their religion; it was for being schismatics, turbulent, and unbelievers. Talk of religion, what horrid things have not been perpetrated in its name! All of the above claimed that they were persecuted for their religion. All of the persecutors, as Mr. Colfax said about us, did "not concede that the institution they had established which was condemned by the law, was religion;" or, in other terms, it was an imposture or false religion. What of the Quakers and Baptists of New England?

You say we complain of persecution. Have we not cause to do it? Can we call our treatment by a milder term? Was it benevolence that robbed, pillaged, and drove thousands of men, women, and children from Missouri? Was it Christian philanthrophy that, after robbing, plundering, and ravaging a whole community, drove them from Illinois into the wilderness among savages?

When we fled as outcasts and exiles from the United States we went to Mexican Territory. If not protected we should have been at least unmolested there. Do you think, in your treaty with Mexico, it was a very merciful providence that placed us again under your paternal guardianship? Did you know that you called upon us in our exodus from Illinois for 500 men, which were furnished while fleeing from persecution, to help you to possess that country; for which your tender mercies were exhibited, by letting loose an army upon us, and you spent about forty millions of dollars to accomplish our ruin? Of course we did not suffer; "religious fanatics" cannot feel: like the eels the fish-woman was skinning, "we have got used to it." Upon what pretext was

this done? Upon the false fabrications of your own officers, and which your own Governor Cummings afterwards published as false. Thus the whole of this infamous proceeding was predicated upon falsehoood, originating with your own officers and afterwards exposed by them. Did Government make any amends, or has it ever done it? Is it wrong to call this persecution? We have learned to our cost "that the king can do no wrong." Excuse me, sir, if I speak warmly. This people have laboured under accumulated wrongs for upwards of thirty years past, still unacknowledged and unredressed. I have said nothing in the above but what I am prepared to prove. What is all this for? Polygamy? No: that is not even pretended.

Having said so much with regard to Mr. Colfax's speech, let me now address a few words to Congress and to the nation. I hope they will not object, for I too am a teacher. And first let me enquire into the law itself, enacted in 1862. The revelation on polygamy was given in 1843, nineteen years before the passage of the Congressional act. We, as a people, believe that revelation is true and came from God. This is our religious belief; and right or wrong it is still our belief; whatever opinions others may entertain, it makes no difference to our religious faith. The Constitution is to protect me in my religious faith, and other persons in theirs, as I understand it. It does not prescribe a faith for me, or any one else, or authorize others to do it, not even Congress. It simply protects us all in our religious faiths. This is one of the Constitutional rights reserved by the people. Now who does not know that the law of 1862 in relation to polygamy was passed on purpose to interfere with our religious faith? This was as plainly and distinctly its object as the proclamation of Herod to kill the young children under two years old, was meant to destroy Jesus; or the law passed by Pharaoh, in regard to the destruction of the Hebrew children, was meant to destroy the Israelites. If a law had been passed making it a penal offence for communities, or churches, to forbid marriage, who would not have understood that it referred to the Shaking Quakers, and to the Priories, Nunneries, and Priesthood of the Catholic Church? This law, in its inception, progress and passage, was intended to bring us into collision with the United States, that a pretext might be found for our ruin. These are facts that no honest man will controvert. It could not have been more plain, although more honest, if it had said the "Mormons" shall have no more wives than one. It was a direct attack upon our religious faith. It is the old story of the lamb drinking below the wolf, and being accused by it of fouling the waters above; the big bully of a boy putting a chip on his shoulders, and daring the little urchin to knock it off.

But we are graciously told that we have our appeal. True, we have an appeal. So had the Hebrew mothers to Pharaoh; so had Daniel to Nebuchadnezzar; so had Jesus to Herod; so had Cæsar to Brutus; so had those sufferers on the rack to Loyola; so had the Waldenses and Albigenses to the Pope; so had the Quakers and Baptists of New England to the Puritans. Why did they not do it? Please answer.

Do statesmen and politicians realize what they are doing when they pass such laws? Do they know, as before stated, that resistance to law means force, that force means an army, and that an army means death? They may yet find something more pleasant to reflect upon than to have been the aiders and abettors of murder, to be stained with the blood of innocence, and they may try in vain to cleanse their hands of the accursed spot.

It may be very pleasant to pass through the country amid the smiles and adulations of the people, to hear their greetings, receive their homage, and pander to their tastes; but if we are not careful we may scatter firebrands, arrows, and death; the draught may be very pleasant, but there may be poison in the chalice and the path may lead to death.

It is not the first time that Presidents, Kings, Congresses, and statesmen have tried to regulate the acts of Jehovah. Pharaoh's exterminating order about the Hebrew infants was one of acknowledged policy. They

grew, they increased too fast. Perhaps the Egyptians had learned, as well as some of our Eastern reformers, the art of infanticide; they may have thought that one or two children was enough, and so destroyed the balance. They could not submit to let nature take its vulgar course. But in their refined and polite murders, they found themselves dwindling and decaying, and the Hebrews increasing and multiplying; and no matter how shocking it might be to their refined senses, it stood before them as a political fact, and they were in danger of being overwhelmed by the superior fecundity of the Hebrews. Something must be done; what more natural than to serve the Hebrew children as they had served their own? and this, to us and the Christian world, shocking act of brutal murder, was to them simply what they may have done among themselves; perhaps more politely *a la* Madame Restell, but not more effectually. The circumstances are not very dissimilar. When Jesus was plotted against by Herod and the infants put to death, who could complain? *It was law*; we must submit to law. The Lord Jehovah, or Jesus the Saviour of the world, has no right to interfere with *law*. Jesus was crucified *according to law*. Who can complain? Daniel was thrown into a den of lions strictly *according to law*. The King would have saved him, if he could; but he could not resist law. The massacre of St. Bartholomew was in accordance with *law*. The Guillotine of Robespierre of France, which cut heads off by the thousand, did it according to *law*. What right had the victims to complain? But these things were done in barbarous ages. Do not let us, then, who boast of our civilization, follow their example: let us be more just, more generous, more forbearing, more magnanimous. We are told that we are living in a more enlightened age. Our morals are more pure (?), our ideas more refined and enlarged, our institutions more liberal. "Ours," says Mr. Colfax, "is a land of civil and religious liberty, and the faith of every man is a matter between himself and God alone," providing God don't shock our moral ideas by introducing something that we don't believe in. If He does, let Him look out. We won't persecute, very far be that from us; but we will make our platforms, pass Congressional laws, and make you submit to them. We may, it is true, have to send out an army, and shed the blood of many; but what of that? It is so much more pleasant to be proscribed and killed according to the laws of the Great Republic, in the "asylum for the oppressed," than to perish ignobly by the decrees of kings, through their miserable minions, in the barbaric ages.

My mind wanders back upwards of thirty years ago, when in the State of Missouri, Mr. McBride, an old, grey-haired venerable veteran of the Revolution, with feeble frame and tottering steps, cried to a Missouri patriot, "Spare my life, I am a Revolutionary soldier! I fought for liberty, would you murder me? What is my offence? I believe in God and revelation." This frenzied disciple of a misplaced faith said, "Take that, you God d——d Mormon" and with the butt of his gun he dashed his brains out, and he lay quivering there—his white locks clotted with his own brains and gore on that soil that he had heretofore shed his blood to redeem—a sacrifice at the shrine of liberty! Shades of Franklin, Jefferson, and Washington, were you there? Did you gaze on this deed of blood? Did you see your companion in arms thus massacred? Did you know that thousands of American citizens were robbed, disfranchised, driven, pillaged, and murdered, for these things seem to be forgotten by our statesmen. Were not these murderers punished? Was not justice done to the outraged? No. They were only "Mormons," and when the Chief Magistrate was applied to, he replied, "Your cause is just, but I can do nothing for you." Oh, blessed land of religious freedom! What was this for. Polygamy? No. It was our religion, then; it is our religion now. Monogamy or polygamy, it makes no difference. Let me here seriously ask: have we not had more than enough blood in this land? Does the insatiate moloch still cry for more victims?

[TO BE CONTINUED.]

THE SUEZ CANAL.

The following extracts concerning one of the greatest works of the present century, and which may yet occupy an important place in the remarkable events of these latter days, are from a paper read by Mr. Charles Clark, President of the Liverpool Chamber of Commerce, before the members of the same :—

I left Alexandria on Sunday, the 14th November, about four in the afternoon, in the *Fayoom*, a large paddle-wheel steamer which had been placed by the Khedive at the disposal of his guests for their transport to Port Said, and thence through the canal to Suez.

The harbour of Port Said is formed by two piers of concrete blocks, thrown into the sea so as to enclose a somewhat triangularly-shaped space, open at its apex, and resting for its base upon the town. Of these piers or breakwaters the western is about a mile long, that on the east about two-thirds of a mile. Near their extremity they bend inwards, leaving only a narrow channel of deep water, through which, one by one, we advanced into the harbour. The sea was breaking heavily upon the western breakwater as we passed, but within the water was smooth.

The breakwater, as I have said, is not regularly built, but composed of solid blocks of concrete, of about 25 tons each, thrown into the sea and left to find their natural foundation and slope. The advantage of this plan is that any sinking of the sandy bottom on which the breakwater rests necessitates only the addition of blocks above, and causes no dislocation of the body of the structure. But it is open to this serious objection—between the huge blocks thus thrown down gape spaces through which the constantly flowing current from the westward, charged with the sand and slime of the Nile, drifts into the harbour and deposits on the inner side of the breakwater a bank of mud and sand.

I was told that the French engineers expected that this deposit would fill up the interstices of the blocks, and then all further silting would cease; but, so far as I could observe, such has not yet taken place, and it may be necessary to fill up these spaces with solid material, or to face the breakwater with stone or concrete, in order to avoid the necessity of continuous dredging which would otherwise arise.

The following morning I got a boat and rowed about the harbour to ascertain, as far as I could, the depth of water and the draught of the vessels in it. In the mid channel there appeared to be generally a depth of about 26 feet, but towards the western side of the harbour the water shoaled rapidly, and a cast of the lead taken there showed no more than 14½ feet. Many of the vessels in the harbour were of large size, but these all appeared to have been lightened for the occasion, and in no case did I observe any vessel in the harbour drawing over 21 feet. Most of them, indeed, did not draw over 12 to 16 feet.

The town of Port Said is built upon the narrow strip of sand which separates the shallow waters of Lake Menzaleh from the Mediterranean. Through this lake, centuries ago, the waters of the Nile forced their way to the sea. Varying in depth from a few inches to several feet, dotted with islets and covered with swarms of wildfowl, Lake Menzaleh stretches from Port Said to Damietta on the west and to Kantara on the south, a distance of about 28 miles by 23. It is through this lake that the first portion of the canal is constructed, and from the deck of the *Fayoom* I could see stretching far away to the south the low banks of sand, glistening white in the sun, and marking off the line of the canal from the shallow waters of the lake.

A short distance from Port Said the banks of sand, which enclose the canal from the waters of Lake Menzaleh, appear to have taken below the water-line a much more gradual slope than that which is shown by the water-line. This seemed to me to in-

dicate that the original slope had been made too steep, and that under the action of the water the banks were gradually taking a more natural and easy decline. If this were so, it would probably result in a contraction of the deep-water channel, and on taking a cast of the lead from the paddle-boxes, about thirty feet from the centre of the channel, we got a depth of 21 feet 4 inches. We sounded again at Ras-el-Ech—the first station upon the canal after leaving Port Said—a distance of about ten miles, and found here, at 30 feet from mid-channel, a depth of 21 feet 7 inches. The bottom appeared to be sand, mixed with gravel and mud.

The canal runs here for miles straight as an arrow, we proceeded merrily along, reaching at times a speed of 7½ miles an hour, or about a mile more than the maximum speed allowed by the printed sailing rules.

The effect of this acceleration of speed upon the "wash" of the canal was very marked. Whilst our immediate predecessor, an Egyptian screw-steamer, seemed scarcely to raise a ripple upon the water, our paddles raised a following wave of two and a half to three feet high. The effect of this upon the banks was destructive, and forced the conclusion upon the minds of all who witnessed it that either paddle-steamers must be prohibited altogether from using the canal, or very stringent means adopted for limiting their speed to four or at most five miles an hour.

We passed Kantara about half-past six, and, though the sun had long since set, the brilliant light of the eastern full moon enabled us to steer our course through the narrow channel without difficulty. While we were laughing at the imaginary terrors which had scared away our companions in the morning, and an English engineer was expressing his belief that a child might steer in safety through such a channel, the Egyptian ship in front, whose movements had throughout been of an eccentric character, was observed swaying pendulously about from side to side of the canal, and then to come to a standstill. This compelled us to stop in turn, as the channel was too narrow to pass her, and we lost our steerage way. In a few minutes the vessel in front continued her course, and we followed. Scarcely were we in motion when a slight scraping sound at the bow and a sudden stoppage of our engines announced that we had struck upon the bank, about 15 feet from the side. Why in a channel at least 160 feet wide we should have got so close to the bank was a mystery only to be solved by a reference to the original ideas of discipline and seamanship displayed by our Arab crew.

The mode appeared to be this. The ship was steered from the stern; the captain stood upon the bridge and shouted his orders at the crew, who were occupied in animated discussions amongst themselves, each man yelling at the top of his voice, and apparently paying no attention to his neighbour. The men at the wheel—four or six in number—were engaged in this way as the captain shouted his steering orders, and before they had made up their minds whether to obey them or not, we were on the bank. It was absurd to blame the canal for this mishap, and I mention the incident here because it threw a flood of light upon the stories of the difficulty of navigating the canal which I heard before and after the opening.

With such crews the wonder is, not that vessels stick, but that any get through.

After shifting the guns, getting out cables ashore, and backing astern, we got off without damage, and proceeded slowly without further incident until ten o'clock, when we moored for the night at the commencement of the deep cutting of El Guisr.

Early the next morning, finding that a couple of hours must elapse before we could get under weigh, I got a boat, and, with three other passengers, rowed ashore. The cutting here appears one of the most difficult and expensive parts of the canal. The banks are high and very steep of slope; they consist for the most part of a loose sand and gravel, into which we sank below the instep as we scrambled with difficulty up the incline. Arrived on the top, we found ourselves in a ridge about five miles in length, and varying in breadth from 20 or 30 to

several hundred yards. Far away to the westward stretched the Egyptian desert, swelling here and there into low sandy hillocks—to the east a similar strip of desert, bounded by a low range of hills running parallel with the canal, and to the south we could discern the faint columns of smoke and line of flags which marked the advance of the fleet into Lake Timsah.

The ridge upon which we stood was formed of the material excavated from this part of the bed of the canal, and its vast extent bore witness to the magnitude of the task which had been performed.

On making a minute examination of this ridge, some striking facts were observed. The body of it consisted, not of the loose shifty sand up which we had struggled, but a mixture of sand and gravel such as we had seen in the Libyan desert, but intermixed here with masses of firm argillaceous clay, with which it appeared to be combining so as to form a concrete of some tenacity.

From this clay, thus exposed, masses of a white crystalline substance were forming, several specimens of which I collected for the examination of geological friends.

In some places there were unmistakable evidences of the loose drifting sand of whose dangers I had heard so much befor I left England. It was of extreme fineness, running through the hands like water, and lying on the bank in drifts and eddies like snowflakes carried by the wind; but the extent of these drifts compared with the entire length of the canal is insignificant, and, though there can be no doubt that the sand they deposit in the canal will require constant dredging, the amount of danger and expense to be apprehended from this cause has been, in my opinion, greatly overestimated.

The canal at El Guisr contracts to a width of about 150 feet, but a cast of the lead gave a depth of 25 feet in the channel.

Just before entering Lake Timsah the canal makes a sharp curve, extremely awkward for vessels of great length. We fortunately passed without difficulty, and noticed here several hundreds of men, camels, and asses busily engaged in throwing back the bank of the canal preparatory to the straightening of this bend, a step which is indispensable for the safe navigation of the canal by large vessels at this point. It was interesting to observe the sagacity and activity of the donkeys as they ran up the steep banks with their burdens of gravelly sand, and discharged it on the reverse slope. In admiring the industry displayed upon this vast work, it would be unjust to deprive the donkeys of their meed of praise.

An hour's slow steaming brought us to the entrance of Lake Timsah, and cautiously threading our way through a channel marked out by posts, we advanced into the deeper portion of the lake, and, surrounded by a swarming fleet of vessels of every size and nation, cast anchor in front of the pretty little town of Ismaila. Lake Timsah, situated just midway between the Mediterranean and the Red Sea, is about 15 miles in circumference, having a natural maximum depth of about 18 feet below the sea level.

Standing on the steamer's deck, and looking upon this expanse of water, sparkling in the sun, and bearing upon its bosom the representative ships of every European nation, from the tiny dahbahieh to the imperial squadron, the white walls of Ismaila in front, with here and there a delicious bit of verdure (the first we had seen since we left Alexandria) set as in a frame in the long rolling plain of the desert which bounded the view in every direction, it was difficult to believe that a few years ago all this was a dry, sandy plain, where not a drop of water was found nor a green blade seen, and no human life existed, save here and there, perhaps, a few wandering Bedouins tracking their way across the desert.

[TO BE CONTINUED.]

A Scotch dairymaid cut the cow's tails to make chignons for herself and friends.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

WEDNESDAY, DECEMBER 22, 1869.

CAN'T DO IT.

THE New York *Herald* thinks the Republican party in the United States ought to be after the "twin relic," that the present is a good time to take Mormonism in hand and fix it up to suit the popular taste, that now may be found a favourable "opportunity to get rid of the obnoxious polygamic portion of the community by letting them go off to the Sandwich Islands or the Fejee Islands, or whithersoever they please outside of our territory. Let them begone with it, then, to the Cannibal Islands or the infernal regions, and the sooner the better. Congress has a clear case to act upon in the extermination of this abominable excrescence upon the social and political body, and never was there a better time to act than now."

Now is certainly a very good time for Congress to try to do what it pleases concerning Mormonism. That is a fact. There never was a better time. If that honourable body pleases to act judiciously towards Utah, well for Congress; if foolishly, unconstitutionally, tyrannically, very ill indeed for Congress, for according to its acts will it be judged and rewarded. Congress is constantly having good opportunities to operate concerning Mormonism. The Lord has placed it there on purpose, and Congress, by its treatment of Mormonism, will declare its own worthiness or unworthiness. If unworthiness, the hand of God will fall heavily upon the Legislature of the United States, and it won't need anything else for its own extermination. Mormonism is a perfect bundle of opportunities. But the fact is, Congress hardly knows how to handle it without being bitten, and seems half afraid to try again, though continually urged to do so. Nobody ever did make much capital by pitching into Mormonism.

The Democratic party waged war on Utah, which was immediately followed by civil war in the States east of the mountains, and then the Democratic party was suddenly snuffed out. If the Republican party has not learned by the experience of its predecessor, but is emulous of a similar fate, it will be likely to walk in the footsteps of its predecessor, and, like it, make war on the Mormons. Whether or not it shall pursue a peaceful or belligerent course towards the Mormons, is a test which the Almighty has placed before the Republican party, is a rock which it may avoid, or upon which it may split and go to pieces, as the Democratic party did.

The *Herald* says Congress has a clear case to act upon in the extermination of polygamy. Congress has always had a clear case to do as it pleases, but Congress has before it also the clear and absolute necessity of taking the consequences of acting. If Congress shall begin with the Mormons, trampling

underfoot the Constitution and instituting and carrying into effect extreme civil penalties and proscriptions in matters undeniably religious, that will not be the end of it, but the end will be immeasurably worse than the beginning. It will be like the letting out of water, and the torrents of penalties and proscriptions will rush through and devastate the whole land. If Congress wishes to control matters of this kind, wishes to respect the constitutional guarantee of freedom in religious things, it must be done at the beginning, or there may be serious doubts whether it can be done at all. We may come to certainty and say it cannot be done at all. The only safety is in jealously and carefully guarding against infringement, however apparently slight, of the religious freedom, rights, and privileges of the citizen. The first infringement paves the way to the second, the second to the third, and then precedents are established for more and greater infringements, and the power to control the matter is fast passing out of human hands, and Heaven knows to what extent the wrong doing will eventually go. When men, individually or corporatively, subject themselves to evil, they become the servants and even the abject slaves of evil, as has frequently been the case with otherwise bright intellects and able and intelligent assemblies.

The *Herald* says this infringement of the religious liberty of the citizen by the squelching out of the polygamy of the Mormons can "now probably be done without cruelty or the exercise of force." The *Herald* knows well enough that there is no probability about it, that religious proscription always implies force, and that all history shows that such force so implied has been of the most cruel, ferocious, bloody, and merciless character. Blood and rapine have ever attended religious proscription, and there is no reason to apprehend that such concomitants would be lacking in the United States, but rather there is reason to apprehend the intensification of those concomitants, because of the admitted great energy and recklessness of the larger portion of the American people. The force employed on such occasions is soldiery, and what do soldiers know? They know two things—to obey the orders of their commander, though a veritable Nero, or Caligula, or Alva; and to gratify their individual passions. Everybody conversant with Mormonism knows that the majority of those persons who raise and take up the hue and cry against the Mormons, do it with the hope that soldiers may be sent against them. Now the peculiar influence of soldiery in general, and of the kind of reform they introduce wherever they go, the following extract aptly illustrates:—

ALWAYS THE SAME.—Much is said as to the enormous costliness of the armaments of Europe, and it cannot be doubted that the immense sums annually extracted from the pockets of the people for the support of these establishments is one main cause of the poverty and misery which exist in all European countries. But there is another aspect of this question which is far less considered than it should be, and that is the incalculable moral mischiefs inflicted on society by large standing armies. The report of British Military Prisons, recently issued by Captain Ducane, Inspector-General, refers to the large amount of crime in the British army, and to the increase of offences to an extent of twenty per cent. in the past year. The newspapers have also lately contained repeated instances of suicides and homicides by British soldiers. The disgraceful immorality of garrison towns and camps, as at Aldershott and the Curragh of Kildare, continues to be little, if at all, diminished. On the Continent a similar state of things everywhere exists. The *Pall Mall Gazette* has just published a striking account of foreign armies, from which it appears that crime and vice everywhere abound amongst these. And this is a natural

and inevitable consequence of the system. In France the annual conscription amounts to a minimum of 160,000 men. Every young man over twenty-one is liable to this conscription. The actual army of France amounts to 650,000 men, all of whom are prohibited from marriage, except in very peculiar cases. Hence it is no wonder that "the one thought of the French soldier is, how to win ewe-lambs from the fold," in other words, how to seduce as many young women as possible, and so bring misery and ruin into previously peaceful households. The notorious condition of French garrison cities confirms the truth of the above charge. In Prussia things are little if at all better, and the local press of the provinces often narrates scandalous instances of violence and profligacy, even on the part of the officers of the army. Russian soldiers are a most degraded class. Some years ago it was the custom to punish criminals in that country by making them private soldiers. Everywhere in Russia the dirt of the military barracks is so disgusting that the smell infects the whole neighbourhood in times of heat. The moral condition of the forces in other Continental States is also of a deplorable nature. Indeed it admits of no disproof that a standing army is necessarily a hotbed of every vice and a curse to the people.—*Illustrated Times.*

Yes, that is the way, and "always the same" in the nature of things. Regular soldiery are bad enough, but United States volunteers are worse, which is altogether needless. That state of things and worse than that is the condition to which the enemies of Mormonism wish to bring the valleys of Utah, if Providence shall not hinder, and would if they could, Providence or no Providence.

The *Herald* says the "obnoxious polygamic portion of the community" could be got rid of, but "the industrious population among the Mormons might be retained in the Great Salt Lake Valley. They are useful members of the community, who could be made auxiliary to the progress of the vast Western continent through which the Pacific Railroad is to carry the commerce of the country between the two oceans." This is a "fatal delusion and a snare." It is another version of the folly of "killing the bird that lays the golden eggs," but desiring to secure the continuance of the egg production notwithstanding. When Congress shall have got rid of all the Mormons who are polygamists in practice or in theory, and they would go together in spite of Congress, there would be nothing but refuse left, there would be no "industrious population" remaining, there would be left behind a few grumblers and whiners, and the outside pack of Gentile gamblers, swindlers, adulterers, thieves, murderers, and other vultures, who are ever hovering around where they think there is a chance of any pickings. These characters would speedily reduce Salt Lake and the other Utah settlements to the condition of such railroad towns as Promontory, Corinne, and others. If anybody is not satisfied that such would be the result, let him think of the stories of the Mormon settlements in Missouri and Illinois, subsequently to their evacuation by the Mormons, and learn wisdom by the same.

O no, the extermination of the Mormons is by no means the way to secure to the nation the benefits of Mormon industry, and it is difficult to conceive how anybody but a lunatic would have proposed or thought of such a foolish and ridiculous measure.

Supposing that the policy suggested by the *Herald* were adopted and carried out by Congress. When the effects of that policy were patent to all and began to react upon the nation at large, and everybody was dissatisfied with the same, seeing what a fatal mistake had been made, whence would come the first

and the fiercest blame upon the Republican party for the disastrous blunder it had made? It would come from the New York *Herald*, if it were alive and kicking.

J. J.

WAS MAN'S ANCESTOR A MONKEY?—This is a point of discussion with the scientific world. Dr. Hitchman, President of the Liverpool Anthropological Society, we believe, gave the first of a series of lectures on "Man's Place in Nature," in this town, Dec. 14, arranging his lecture under three heads—first, that God created man a little lower than the angels, which he called the religious theory, and which he believed to be the best; second, the Darwinian theory, which derives man from an ape; third, the polygonistic theory, that primitive men were speechless savages of different colours. Professor Huxley considered the special creation of man unscientific, and accepted the Darwinian theory. Dr. Hitchman did not believe man originated from a monkey, and the monkey from a fish. He would admit it if he saw the process going on, if any one could say he had seen it, or on the strength of recorded testimony that it had occurred in bygone times. If Professor Huxley could show him an ape with two real hands, with knowledge of right and wrong, and able to express itself in articulate language, he would believe that theory. But all the facts of man's spiritual, intellectual, and moral nature were utterly opposed to the truth of such a theory. As to the polygonistic theory, he believed that when man stepped on the earth, he did not invent his language, but that he had one which sprang from the depths of his soul. Science and religion concurred to assure him (Dr. Hitchman) that when our first parents trod Paradise, they communed with each other, not in dull pantomime, but in heaven-born speech. He adhered to the religiosity of man's nature, and he did not think with the evidence of the religiosity of man the ape theory could be maintained. He contended that the Bible account of the origin and special creation of man was the correct one. The exclusive characteristics of man appeared to him so strongly marked and decided, especially his possession of the religious instinct generally, that he not only deemed man a distinct species, but he placed him in a separate order by himself.

The Scriptures give us to understand that no man by searching can find out God, and that the things of God knoweth no man, but by the Spirit of God, which searcheth all things. We are inclined to think that no man by his scientific research can ever find out man, who and what he is, for if a savant could find out man, then he could find out God also, for men are the children of God, and man was made in His image and likeness. Such finding out can only be accomplished by the aid of the Spirit of God, obtained by obedience to the Gospel of Christ, and scientific men are not very forward in rendering such obedience. The Scriptures tell us decidedly that men are the offspring of God. Hence, if we accept the Darwinian theory that man came from a monkey, we are forced to the conclusion that God descended from a monkey, a conclusion which would be ridiculous if it were not impious. Learned men may claim that man came from a monkey, but revelation teaches that man came from God, and therefore that man, instead of being legitimate heir to the monkeyship, is heir to the Godhead. Can a stream rise higher than its source?

A PHILANTHROPIST.—Joseph Shardlow, of Nottingham, was a "workingman" and a real philanthropist. He brought up nine sons and a daughter of his own, and also took in and trained with his children eighteen orphans. He worked for two firms 61 years. He far better deserves a monument than do many of those to whom monuments are reared.

But there are people at Salt Lake who surpass even Mr. Shardlow in works of genuine philanthropy, inasmuch as they not only bring up orphan children, but marry and take care of the widows, as well as take care of the children, and kindly help such widows to raise more children to the name and honour of the deceased husbands and the glory of God. Between such true philanthropists and the creatures calling themselves men, who associate with women wholly or in part to abuse them, and refuse to acknowledge the offspring of such association, there can be no possible comparison, but the Christian world has not found that out yet.

WHICH AUTHORITY?—A great deal has been said about the late Mr. Geo. Peabody and his princely donations for the help of the less fortunate in regard to this world's goods, and we are not disposed to depreciate his worth. But there is no necessity to run adulation of even such a man into the ground. The *Liverpool Mercury*, enlarging upon his gifts to the public, says, "It is not so noble 'to do good by stealth' as to do it frankly and openly," and that "this was the sincere conviction of Mr. Peabody, as those who have conversed with him are ready to attest."

Now as to the matter of doing good openly or secretly, we can quote another authority, who does not seem to agree exactly with the view of the *Mercury* and Mr. Peabody—"Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly."

PLEASE TO TAKE IT BACK.—The New York *Times*, speaking of the presence of Mormon missionaries in New York, is minded to term them "wholesale panderers to sensuality." If they were such characters, they could not go to a more appropriate nor more welcome place than New York. But the *Times* knows well enough that the Mormons are not of that class of characters at all, and therefore we request that paper to take back its rash and offensive expression. The Mormons try to act like gentlemen in reality, and they wish to be spoken of by gentlemen and in gentlemanly terms only. "Gentlemen of the press" universally, "please take due notice and govern yourselves accordingly."

TAKING HER TO UTAH.—O. J. Hollister is marrying and taking to Utah a sister of Vice-President Colfax. Mr. Colfax is welcome to send to Utah as few

Hollisters but as many sisters as he pleases. The sisters might do good, but the Hollisters doubtful, unless by mistake.

INTERVIEWED AGAIN.—Elder Brigham Young, jun., has been interviewed again by a reporter of the Philadelphia *Morning Post*, who spread the results of this interview over nearly four columns of that paper.

CHRISTMAS.—By the time this reaches our readers, everybody, young and old, will be occupied with Christmas matters. We must wish all the Saints a happy time, and that many of them will enjoy the Christmas of 1870 in the valleys of Zion.

AS IT WAS.—Further information has caused it to be deemed unadvisable to attach the Bolton Branch of the Manchester Conference to the Liverpool Conference, as directed in STAR, Number 50, for which reason the Bolton Branch will remain, as it was, in the Manchester Conference.

UTAH NEWS.

THE following are from the *Deseret News* to Nov. 29 :—

The track of the Utah Central was at Farmington, Nov. 29.

Cloudy, rainy, snowy, and muddy in many parts of the Territory.

The *News* thinks oyster culture might be a profitable business in Utah.

Lamps at the front of most of the public institutions and at the corners of many of the streets of Salt Lake City were lit for the first time, Nov. 24.

Mrs. Augusta N. St. Clair performed the delicate undertaking of telling the Utah people her opinion of them to their faces, by delivering her lecture—"Six Months in Utah," in the Theatre, Nov. 23, speaking of them as she found them.

Bishop W. W. Cluff reported that a large number of men were engaged on the big fill over the mouth of Echo, filling from both sides. Six companies of men were getting out ties, and the road was expected to be ready for them in three weeks.

A span of mules with a wagon, belonging to William Horsley, of Three Mile Creek, ran away to the railroad, near Willard City. A train came along while the mules were endeavouring to cross the line, and killed the mules and demolished the wagon.

Professor John Tullidge left his home in the South for Salt Lake City, a time back, to act in an editorial capacity, but events transpired which induced him to resign his position, and he was about to return to the South, giving a series of concerts at the settlements on his way.

The railroad men placed an engine and a car ready to convey the gamblers and other scoundrels from Promontory to Corinne, with the alternative of

piece of rope necklace. The gamblers concluded to accept the first offer and departed. Since the decision to make Ogden the junction of the two roads, a number of sharpers from Promontory and Corinne had endeavoured to invest in Ogden, but a concerted move was made to keep them out as much as possible.

The following are from the *Salt Lake Telegraph* to Nov. 26 :—

Miss Annie Ward had left for Omaha.

Governor Durkee and wife were in California.

Mr. and Mrs. T. B. H. Stenhouse returned from the west, Nov. 20.

A hundred and ten missionaries east were getting along well over the rails.

President Geo. A. Smith started, Nov. 26, for Provo, expecting to preach there on Sunday, 28th.

Two stores were going up in East Temple Street, and the 12th Ward Assembly Rooms were advancing towards completion.

Bishop A. Hatch reported everything prosperous at Heber City and in Wasatch County. Good health and good feeling prevailed. A bountiful harvest had been secured, though the grasshoppers had laid some eggs. A new rock store, 40 x 24, was completed.

Professor J. Morgan, returning from a trip to Utah County, reported Springville putting up four new schoolhouses. Payson was enterprising and thriving, two cabinet factories and several water-wheels were at work, co-operation flourishing, a co-operative boot and shoe factory was established, grain and flour were plenty and cheap, and a new and large schoolhouse was being built.

SUMMARY OF NEWS.

"The Duke of Genoa will soon be King," says General Prim. "He shall never be King," says Senor Garredo. That's how politics go in Spain.

Sarah Jacobs, the Welsh fasting girl, who, her parents said, had not taken food for two years, died on the 17th, the eighth day of her being watched by four London nurses.

Rev. John Robertson was once accosted by a poor man in the street for admission to the infirmary. Mr. R. took a piece of chalk and wrote on the man's back—"Admit the bearer.—J. R."

Mr. Forster ascribes the commercial frauds and pecuniary recklessness of this generation to the scandal of university subscription to theological tests. Nonsense, they spring from prevalent dishonesty of heart.

Rochefort threw a bombshell the other day into the French Chambers by saying that, however ridiculous he might be, he had never run about on the sea-shore with an eagle on his shoulder and a bit of bacon in his hat.

The "City of Brussels" is the crack ocean steamship. She made the last trip from New York to Queenstown in 7 days, 22 hours, 3 minutes; to Liverpool, 8 days, 14 hours, 14 minutes; longest day's run, 371 miles. The fastest passage yet.

The Œcumenical bishops tried their Latin, but half of them could not understand the others. One wanted to substitute French, but it was decided that Latin was the holy language, and, though materially Babelized, the only language fit for the council to talk in. So the confused jabbering continues.

The mining counties of California are in debt, and they want the agricultural counties to help them out.

The English-speaking race is the only race in the world that is increasing rapidly, and there is every prospect of its being by far the most numerous race in the civilized world at the close of the present century.

A Liverpool deputation consider the Manchester system of paving unsuitable for Liverpool. Manchester paves with 4-inch cubes. Squares, 6 to 7 inches deep, by 4 by 4 inches, are recommended for the heavy traffic streets of Liverpool. Liverpool loads on two wheels amount to seven tons. Manchester vehicles carry only 35 cwt. Cost of cube paving in Manchester, 6s. 5d. per yard; in Liverpool, 5s. 6d. Cost of flagging in Manchester, 4s. 7d. per yard; in Liverpool, 4s. 4d.

The universities of Cambridge and Oxford extend their local examinations to girls. Now's the time, girls, if you wish to be locally examined.——A whale struck the steamer "Euphfates," while going ten knots an hour, and lifted her four or five feet out of the water, but didn't hurt her.——Of money spent in drink, only 6d. in the pound goes for wages.——The Orkneys are in bad case, the crops and the herring fishery have failed.——Sergeant J. Snaden is the first British noncommissioned officer who has matriculated at a university.——Lord Strathnairn is to prepare flying columns of troops in Ireland, ready to move at an hour's notice to any part of the country.——Forty persons perished and much other damage was done by rain floods of the Arno, Italy, Dec. 11.——The Queen, Princess Beatrice, and Hon. Caroline Cavendish paid a visit to Mrs. Plumridge, at Touch-en-end, Berks., who is 101 years old.——Rev. S. G. Potter says Popery is making rapid strides forward in England, and backward in the rest of the world.——In the Liverpool Police-court, Dec. 13, a woman was arraigned the 120th time for drunkenness. She likes a drop.——The Emperor of Austria opened the Reichsrath, Dec. 13, and declared Austria friendly and peaceable with all the world.——The unproductive docks of Birkenhead cost half as much as the Suez Canal.——A "leading religionist" of Oldbury says he never had the toothache because he always cuts his toe-nails on Good Friday morning.——English law compels parents to support their children, and a grandfather his grandchildren.——Vice-Chancellor Stuart, 76 years old, says he never saw a thoroughly satisfactory winding-up of a public company.——Rev. A. S. Prior, vicar of St. George's, Wolverhampton, is at ritualistic loggerheads with his parishioners. He "will fight to the death," and they "will fight till after death if it is necessary."——At a foundling hospital in New York, 29 infants were left during November, many of them within three hours after birth and generally with little clothing on.——Mr. Mangord, of Waltham Abbey, has died, aged 90. He always enjoyed good health, had 80 children and grandchildren, and 50 greatgrandchildren.——Russia has an expedition of 15,000 men, in view of connecting the Caspian and Aral seas by the bed of the ancient river Amudja.——A woman of 70 tried to hang herself in London.——The murderer of an old bachelor in the United States was acquitted because the deceased was a "useless animal."——Overloading is a fruitful cause of shipwreck.——Dr. Livingstone wrote from Ujiji, May 30, 1869, that the work he had to do was to connect his sources of the Nile with the Nile of Speke and Baker, a 500 or 700 miles expedition.——Several thousand tons of coal stores have been burning at Constantinople.——Liverpool is to have a creche, or day nursery for poor children under five years of age. Charge, 2d. a day for each child.——The old copper coin will not be legal tender after this year.——Eight garotters were flogged with a three-tailed cat at Armley gaol, Dec. 11.——Disastrous storms at the Cape of Good Hope.——The Liverpool publicans' crusade against over-measure has collapsed.——Rev. John Griffith, of Merthyr Tydfil, says the Established Church has entirely failed to win the Welsh people, the preachers being an inferior class of men in every sense of the word, and very defective in the art of preaching.——A Montana girl rode 65 miles on horseback one night to get married.——Some Congregationalists wanted a bishop, an apostle, or a rural dean to preside over the Bristol Institute, but others would have neither at any price.——Scotland has seen a meteor, first as big as a cricket-ball, then as big as two cricket-balls.——A New Yorker lost his chin, so the doctors made him another of a piece of his breast.——Cincinnati has a gang of female highway robbers.——New York merchants have been badly defrauding the revenue.——Galena, Illinois, can't pay its debts, and the mayor and council were arrested.——The Princess Mary of Teck is again enciente. So are a great many other excellent ladies, bless them.——London pauperism increases.——Terrific storms and many icebergs at Cape Horn.——Mazzini wants to republicanize the Latin races.——Foreign emigrants are sent to Liverpool, penniless and friendless, and told they can easily get to America.——President Grant wants international ocean cable immunity in war times.